Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XVIII.

SIR ISAAC NEWTON.

The following sketch of this great philosopher is extracted from the last number of the "Christian Pioneer." It records some interesting facts of his childhood and early life, which we have not elsewhere seen so minutely detailed. A copious memoir of this illustrious personage has recently been published in the "Family Library," written by Dr Browster of Edinburgh; some more particular references to which, and to the religious character of Newton, will be found on our second page.

The name of Sir Isaac Newton has, by general consent, been placed at the head of those great men who have been the ornaments of their species. He was born at Woolsthorpe, a hamlet in the parish of Colsterworth, in Lincolnshire, about six miles south of Grantham, on the 25th of December 1642; exactly one year after Galileo died. He was a posthumous child, and when ushered into the world, was of so diminutive a size, and seemed of so perishable a frame, as to excite the greatest fears for his survival. Providence, however, had destined that the frail tenement should enjoy a vigorous maturity, and survive even the average term of human existence. When he had reached his twelfth year, he was sent to the public school at Grantham, and boarded at the house of Mr Clark, an apothecary, in that town. He was very inattentive to his studies, and consequently low in the school. The boy, however, who was above him, having one day given him a severe kick upon his stomach, Isaac labored incessantly till he got above him in the school; and from that time he continued to rise till he was the head boy. During the hours of play, his mind was engrossed with mechanical contrivances; either in imitation of something which he had seen, or in execution of some original conception of his own. The principal pieces of mechanism which he thus constructed, were, a wind mill, a water clock, and a carriage put in motion by the person who sat in it.

His mother designed to make him a farmer; but as he was negligent of business, and intent on his studies, more particularly the mathematics, he was sent to Cambridge University. Here he began that course of study which led, in the exercise of those splendid powers with which he was endowed, to those discoveries by which his name is immortalized. Into a detail of these, it is not our design to enter. They are briefly stated in the epitaph inscribed on the monument erected to his memory, in Westminster Abbey; of which the following is a literal translation;

Here lies
SIR ISAAC NEWTON, Knight,
Who by a vigor of mind almost supernatural,
First demonstrated
The motions and figures of the Planets,
The paths of comets, and the tides of the ocean;
Diligently investigated
The different refrangibilities of the rays of light,
And the properties of the colors to which they give rise;
An assiduous, sagacious, and faithful Interpreter
Of Nature, Antiquity, and the holy Scriptures,
He asserted in his philosophy the Majesty of God,
And exhibited in his conduct the simplicity of the Gospel.
Let mortals rejoice
That there has existed such and so great
An ornament of Human Nature.
Born 25th Dec. 1642. Died 20th March, 1727.

The theological studies of Sir Isaac Newton will ever be regarded as one of the most interesting features in his life. That he, who, among all the individuals of his species, possessed the highest intellectual powers, was not only a learned and profound divine, but a firm believer in the Christian religion, is one of the proudest triumphs of the Christian faith. Nor, when we consider the power of mind with which he was gifted, and devotedness of attention that he paid to the investigation of the scriptures, can we fail to make a triumphant reference to Sir Isaac Newton as a believer in the Unity—una subsistentia, one subsistence, as he himself terms it—to the simple Unity of the God and Father of Jesus Christ. We will not, however, allow our admiration to conceal our regret, that he did not openly avow and defend the great and essential doctrine, that God is not three, but one. And, though we can understand how the timidity of his disposition, in connection with the severe penalties to which deniers of the Trinity were in his day liable, prevented his avowing the truth, and how also these circumstances extenuate his fault; yet we cannot hold him blameless, nor acquit those who, in more auspicious times, plead his example as their excuse.

The apostles of infidelity on the continent, have spoken in disparaging terms of the theological pursuits of Newton, as they did those of Priestley; and exaggerating a disaffection of the mind, under which he at one time suffered, have ascribed them to mental alienation, not to say insanity. The logical acuteness, the varied erudition, and the absolute freedom from all prejudice, which shone throughout the theological writings of Newton, might have protected them from the charge of having been written in his old age, and at a time when a failure of mind was supposed to have unfitted him for mathematical investigations. But it is fortunate for his reputation, as well as for the interests of Christianity and Unitarianism, that all these insinuations have been proved to be groundless; and that there exists the most irrefragable evidence, that all the theological writings of Newton were composed in the vigor of his life, and before the crisis of that bodily disorder which is falsely supposed to have affected his reason.

Next to his four letters to Dr Bentley, which will repay the most attentive perusal by the philosopher as well as the divine, his "Historical account of two notable corruptions of scripture," recently republished by the British and Foreign Unitarian Association, are perhaps the most valuable of his theological writings. This work seems to have been a very early production of our worthy, and the history of it serves to exemplify what we have hinted about his timidity. It was written in the form of a letter to Mr Locke, and at that time Sir Isaac Newton seems to have been desirous of its publication. Afraid, however, of being led into controversy on divinity, as, much to his regret, he had been in scientific questions, and dreading the intolerance to which he might be exposed, he requested Mr Locke, who meditated a voyage to Holland, to get it translated into French and published on the continent. Having abandoned his design of visiting Holland, Mr Locke transmitted the manuscript, without Newton's name, to his learned friend M. Le Clerc, in Holland. Le Clerc delayed, for a long time, to take any steps regarding its publication; but at length he announced to Locke his intention of publishing the tract in Latin. When this was communicated to Sir Isaac, he became alarmed at the risk of detection, and resolved to stop the publication of his manuscript. It was deposited, accordingly, in the library of the Remonstrants, where it was afterwards found, and published at London, in 1754,—twentyseven years after the writer's decease. This celebrated treatise shows, that the proof of the Trinity, as it is thought, which is found in our common Bibles at 1 John v. 7, is a gross corruption of the scripture, which had its origin among the Latins, and consisted at first of an explanation set in the margin, and afterwards introduced into the text. While the Latin Church was corrupting the preceding text, the Greek Church was corrupting Paul's 1st epistle to Timothy, iii. 16. "Great is the mystery of godliness—God manifest in the flesh." According to Sir Isaac Newton, this was effected by changing one letter into another and a similar one, which is an abbreviation for God; and after proving this by a learned and ingenious examination of ancient manuscripts, he concludes that the reading should be—who (viz. our Saviour) was manifest in the flesh.

This treatise, if there were no other evidence, proves that Newton was no Trinitarian; for would a sincere Trinitarian remove two of what are supposed chief supports of the doctrine of the Trinity, without an express declaration that he meant no harm to the doctrine itself? No such declaration is supplied—no avowal, no intimation of belief in the Trinity is given; on the contrary, language is used which a Trinitarian could not have ventured on. Thus, in his treatise, he says, speaking of the baptismal form, "the place from which they *tried* at first to derive the Trinity." To omit other impartial evidence, we have the distinct testimony of Hopton Haynes, the intimate friend of Newton, and of honest Will. Whiston, to the antitrinitarianism of Sir Isaac. Newton, then, was a Christian and a Unitarian. Cherishing the doctrine of the gospel and leaning on its promises, he felt it his duty, as it was his pleasure, to apply to the investigation of religion that intellectual strength which had successfully surmounted the difficulties of the material universe. The fame which that success secured him, he could not but feel to be the breath of popular applause, which administered only to his personal gratification; but the investigation of the gospel, while it prepared his own mind for its final destiny, was calculated to promote the spiritual interests of thousands. This noble impulse he did not hesitate to obey, and thus uniting philosophy with religion, and divesting religion of an absurdity which has almost sunk it by its oppressive load, he dissolved the league which genius had formed with scepticism, and added to the cloud of witnesses to the primitive faith, the brightest name of ancient or modern times.

In the year 1722, when he had reached the 80th year of his age, he was afflicted with a disease which was ascribed to the stone, and considered incurable. By means of a strict regimen, however, and other precautions, he was enabled to alleviate his complaint and to procure long intervals of ease. At length his hour came; violent fits of pain, with very short intermissions, became his lot; and though, during these paroxysms, drops of sweat ran down his face, yet he never uttered a cry, or a complaint, or displayed the least marks of peevishness, or impatience, but during the short intervals of relief which occurred, smiled and conversed with his usual gaiety and cheerfulness. Such were the last days of Sir Isaac Newton. A century of discoveries has, since his day, been added to science; but brilliant as these discoveries are, they have not obliterated the minutest of his labors, and served only to brighten the halo which encircles his name.

The social character of Sir Isaac Newton was such as might have been expected from his intellectual attainments. He was modest, candid, and affable, and without any of the eccentricities of genius, suiting himself to every company, and speaking of himself and others in such a manner that he was never even suspected of vanity. His modesty arose not from any indifference to the fame which his discoveries conferred, nor from an ignorance of his place as a philosopher, but from a comparison between what he had learned and what remained unknown. "I do not know," he finely said, a short time before his death, "what I may appear to the world; but to myself, I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." What a lesson to ordinary men! to the vanity and presumption of philosophers! to those especially who have never even found the smoother pebble or the prettier shell! What a preparation for the latest inquiries and the last views of the decaying spirit—for those inspired doctrines which alone can throw a light over the dark ocean of undiscovered truth!

Newton was too deeply versed in the Scriptures, and too much imbued with their spirit, to judge harshly of other men who took different views of them from himself. He cherished the great principles of religious toleration, and never scrupled to express his abhorrence of persecution even in its mildest form. Immorality and impiety he never permitted to pass unreproved; and when Dr Halley ventured to say anything disrespectful of religion, he invariably checked him, and said, "I have studied these things—you have not." His generosity and charity had no bounds; and he used wisely to remark, that they who gave away nothing till they died, never gave at all. Though his wealth had become considerable by a prudent economy, yet he had always a contempt for money, and he spent a considerable part of his income in relieving the poor, in assisting his relations, and in encouraging ingenuity and learning.

The habits of deep meditation which he had acquired, though they did not show themselves in his intercourse with society, exercised their full influence over his mind when in the midst of his family. Absorbed in thought, he would often sit down on his bedside after he rose, and remain there for hours without dressing himself, occupied with some interesting investigation which had fixed his attention. Owing to the same absence of mind, he neglected to take the requisite quantity of nourishment, and it was therefore often necessary to remind him of his meals.

INTRODUCTORY ADDRESS AT THE LORD'S SUPPER.

The following is the copy of an Address with which the Rev. Dr Savage frequently introduced his administrations of the Lord's Supper. "The approbation it met with; the singular strain of it; and the *general* correctness of sentiment concerning the design of that ordinance, give it a claim," says Dr Toulmin, "to be preserved." It affords also an example of scrupulous care to adhere to the simplicity of the original model.

It may not be unnecessary to some of our readers to be informed, that Dr Morton Savage was an eminent minister in London, about half a century since: that in youth, and without family friends, he was kindly patronized by Dr Watts, who encouraged him to enter the ministry, and in whose church, in Bury street, he was for fortyfive years a faithful minister, first, during Dr Watts's long confinement by sickness, as colleague with Mr Samuel Price, the uncle of Dr Richard Price, and after his death in 1756, the sole pastor. Dr Savage was also the Tutor of Divinity in the Theological School at Hoxton; and was associated for many years in the instruction of that flourishing seminary with the late accomplished Dr Kippis and Dr Rees, by whom, as well as by his pupils, and the dissenting community at large, he was highly esteemed for his abilities, learning and excellent character. He died in the year 1791, in the seventieth year of his age. The Sacramental Address is as follows:—

In those acts of divine worship, which are founded entirely on positive institution, we cannot keep too close to the form of their original prescription. Therefore, as usual, I shall read to you St Paul's account of the divine institution of the Lord's Supper, that is now to be administered, in his 1st epistle to the Corinthians, 11th chap. 23—26 verses.

From this account you will perceive that this ordinance was wisely designed to be the means of perpetuating that great event—the sufferings of Christ for our sins, and the expectation of his second appearance at the end of the world, to complete his people's salvation. If you recollect that printing, that grand engine of circulating knowledge, was not known till of late years, and that manuscripts of Christian doctrine could be comparatively in but few hands, you will be sensible how necessary such a public ordinance was to preserve the knowledge of this most important transaction amongst men. And if you do but consider also how much more readily we are affected by things represented to our sight than by what we only read or hear, you will be sensible how expedient such an institution is at present to keep alive a tender, affecting sense upon our minds of the unspeakable love of Christ to us, in the suffering which he underwent for our sins. The broken bread and the flowing wine, how fitly do they exhibit to us the torn, bruised, and mangled body of our dear Redeemer, and the blood streaming from his wounds, which washed away our guilt: and then, when we taste and partake of these elements, how readily should we remember, that thus we are by faith to apply what Christ has done for us to ourselves, and that his death and sufferings are to be our life, and support, and comfort! That they may prove so at present, let us look up to God for a blessing.

UNITARIANISM IN THE HOUR OF DEATH.

In the Register of Jan. 14th, we gave an extract from the Unitarian Monitor, on the subject at the head of this article. The following is a continuation of the subject from the same paper.

The second source of calmness at the near approach of death, is the consciousness of integrity and virtue, the retrospection of a well-spent life. When our course is finished, and the number of our days is drawing to a close, the crown of our rejoicing must be, "the testimony of our conscience, that in simplicity, and godly sincerity, we have had our conversation in the world." It matters little, by what creed we have worshipped, or in what form our faith is, if our lives have been unholy. Religion, to become our support in the hour of dissolution, must have been the constant guide and companion of our days of health. She refuses her surest aid to those who do not seek her early, and travel with her long. Perseverance, watchfulness, and prayer, are the only pilots that can conduct us to her havens of rest, and gain for the soul a sure and steadfast anchor. To determine, then, whether the faith of the Unitarian will support him in the hour of death, it is only necessary to determine whether his faith is of a practical kind;—whether its principles, precepts and motives, are such as are likely to touch his heart, and influence his life.

Now it must be admitted, by every candid man, that Unitarianism is at *least equal*, we will not say superior, but it is at least equal to any other form of Christianity, in simplicity and practical tendency, in freedom from abstruse and useless speculation; from all that is mysterious and unintelligible, and consequently incapable of influencing practice. All its truths and principles are such as may be brought to bear directly upon the heart and life,—and no one ever submitted himself, daily and habitually to their influence and direction, without deriving from them, at the close of life, all the support, which Christianity, under any form, can give.

The Unitarian views of God, his nature and *mode* of existence, his character, and moral government, are unembarrassed by any of those difficulties which every candid Trinitarian acknowledges to belong to his system. They are simple, clear, practical, and as far as the subject will admit, comprehensible. There is no confusion in the Unitarian's conceptions of the Deity. No mingling, in his mind, of different persons, or essences, forming one being, yet operating differently and performing separate and distinct services for man's salvation. All his ideas of God are such as do not excite barren speculation, but come home to his heart, with a moral and operative power. He regards God, as the *Father alone*, the universal parent of angels and of men,—and in this simple doctrine of the Divine Paternity, he finds the most abundant motives to piety and virtue, the most fruitful source of love to God, and love to man. His simple, unembarrassed, unobscured conception of God, as *one being*, and that *one being* his Father, operates directly upon his character, and conduct. It banishes bigotry from his mind, intolerance from his actions, and selfishness and impurity from his heart. He cannot condemn, persecute and denounce as heretics any of his fellow-christians, or elevate himself with spiritual pride above them, for he feels, and sees, that they, equally with himself, are the objects of his heavenly Father's love. He cannot turn, with pitiless and selfish neglect, from the sufferings of his fellowmen, for, alive to the truth that God is the *Father of all*, he feels it to be his duty to love and do good to all his brethren. He cannot remain in impious indifference and neglect,—for whether he looks back upon the past years of his own life, around upon the blessings he now enjoys, or forward throughout the boundless ages of eternity, he perceives that his heavenly Father has loved him with an inexhaustible, immeasurable love, and he loves him "because he first loved us." In short, there is no part of moral conduct or character, which the Unitarian's simple and unembarrassed conceptions of God, as the Universal Parent, cannot directly and powerfully influence. We do not deny this power to the Trinitarian's conceptions of the Deity. We only say, that the Unitarian's, inasmuch as they have greater simplicity and less difficulty, are at least *as capable* of touching his heart and influencing *his life*, and as likely to do it, as those of any other Christians, and therefore they will afford as much support and comfort in the hour of death, as those of any other.

The Unitarian views of Jesus Christ, are simple and practical. A heavy charge is indeed brought against our faith, in this particular, viz.—that we do not regard the character of our Saviour with sufficient reverence, or his sufferings and death with sufficient gratitude; and are therefore destitute of that constraining "love of Christ," of which St Paul speaks in his 2d epistle to the Corinthians. But this charge, we apprehend, is made in ignorance or prejudice. We yield to no denomination of Christians, in what appears to us a high and just reverence, and a rational love of our Saviour. We seat him not on the throne of the Almighty, because we think that he forbade us. But we enthrone him in our hearts, as our heavenly guide, exemplar, counsellor, and friend, who exhibited in his own character and conduct, *moral perfection*, and sinless obedience. We believe in the record of scripture, respecting his life and death. We believe, that having accomplished his ministry, by presenting religion to men, in its simplicity and power, having taught a pure and sublime morality, founded upon the only true basis of goodness, the will of God, and illustrated by his conduct, what he taught with his lips,—he laid down his life upon the cross, in submission to the will and counsels of God, to confirm and establish by his death, the doctrines he had revealed, the hopes he had encouraged, and the promises he had made in his life. Our views, then, of our Saviour, are as capable of inspiring veneration and gratitude towards him, as those of any other denomination. The all-important object to be accomplished by his mission and death, is the same in our opinion, as in theirs. The question is only about the precise manner in which the treasure of the gospel, its gracious promises, and its glorious hopes, are conveyed to us, not about the treasure itself. We value that as highly, and cherish as grateful a remembrance of the labors and sacrifices of him, through whose instrumentality it was conveyed to us, as any others. Next to the most high God, we love and venerate our Saviour. In the strait and narrow ways of duty, we are encouraged by his example, constrained to exertion by the remembrance of his love, and filled with fortitude, endurance and energy, by the prospects of glory he has revealed, and are prompted to honor our Saviour, by cherishing those holy affections, and practising those Christian virtues, which that Saviour taught us to cherish and perform.

In these two important particulars, then, in its views of God and our Saviour, our faith is particularly of a practical character, presenting as strong motives to the mind, awakening as holy affections in the heart, exciting to as much purity of life, as any other form of Christianity.

[For the Christian Register.]

THE PASTOR'S WALK.

The objects of the Christian's faith seem never so clear and so precious, as when exhibited with their sustaining power in the lives of those we observe. Among the heavenly supports of the faithful minister of Jesus, there are none, I am persuaded, more deep and invigorating than those he derives from witnessing the influence of the truths he has taught on the heart in the day of affliction. From scenes of this nature he returns to his labors in the pulpit with an energy which a solitary meditation on the teachings of his Master could never have inspired.

If, therefore, I had been swayed by no other motive, this would have led me to visit often an endeared brother in the pastoral office, of whose views and situation I will now apprize you. We had passed our collegiate life together. A similarity of feelings, the fruit perhaps of our literary tastes, did much to unite us to each other. But a still stronger and holier bond was formed in those years during which we pursued our professional studies. How often, after closing the task for the day, have we sat far into the night communing on the prospects before us. How many hopes of future joy, peace, health and security, were then budding to open only for the keen, blighting frosts of real life. We little dreamed in those careless hours of the heart-sinkings and the reproaches, both from within and abroad, which attend the very toils to which we then so fondly looked.

But a single year separated us in a parish settlement, and, as a kind Providence ordered, we were placed too in adjoining towns. It was a favored moment when, amid tender prayers and sacred counsels, I heard the voice of one who was a brother indeed welcome me to a kindred lot and a blessed fellowship. Our near vicinity gave us opportunity for frequent and prolonged intercourse. If we were compelled, for the enjoyment of these hours, sometimes to tear ourselves from other calls, yet the time we spent together gave us a renewed strength and heart, which more than repaid the loss. No one could leave my friend after a conversation on those topics he so much loved, without feeling himself a better man. And so singular was his devotedness to the holy cause that he seemed never fully at ease, until these became the subject of thought and discourse.

For a considerable period, we pursued this course, nothing material occurring in our fortunes, save that our attachment, instead, as too often happens, of becoming impaired by a change of circumstances, was by the earnest desire of each preserved and strengthened. I saw, however, that the accumulated duties of my brother were bearing his once firm and elastic spirit downward with certain progress. That fallen cheek I knew must forebode the approach of disease, and I feared an alarming issue. For by his emaciated form and by my acquaintance with his constitutional tendencies, it was easily discerned that decay had already commenced her work in his frame. Nothing, however, escaped his lips which indicated that he was sensible of this truth. His conversation was still upon the active employments before him; and his plans were for increased usefulness.

But ere long it became too manifest that his path through this world must soon terminate. I did not hesitate any longer to speak of this event as one of which I doubted not he was perfectly aware. The reply he made me I can never forget. "Be not afraid to name it. I do not wish my friends to shun that subject. They cannot think of it so often as I do, and believe me, these meditations are my joy." No one who saw the glow of his countenance at that moment but must have *felt* the power of the Christian's faith. The reflection which then crossed my mind is perfectly fresh. How admirable is that Providence, which disarms the grave of its terrors while we are day by day drawing nearer to it. And how glorious is that doctrine, which by its disclosures of a ceaseless life crowns this victory.

I esteemed it a privilege to be often with my brother and listen to his animated views of the eternal world. At one time only did I find him in the least disturbed, and he told me explicitly the cause of his gloom. In his early days, education had poisoned the current of his feelings by a dark and depressing religion. The opinions he then imbibed of the Divine Being and our common nature entered so deeply into his youthful character that years could hardly erase their effects. As soon indeed as he was capable of comprehending the scriptures, every vestige of the doctrines themselves wasted from his mind. His conviction of the truth of a rational theology had continued unshaken. Nay, it was gaining new vigor from his recent experiences of the goodness of God. Yet those melancholy associations which once seemed to him entwined with the very fibres of his soul, would now, at intervals, throng on his memory and embitter all his imaginings. I rejoiced in being able at this interview to calm his disquieted spirit. Let not any one here imagine that this state of mind argued suspicions that he had forsaken the true faith. On the contrary, he assured me, in the course of his conversation, that his belief in the 'One, Living and True God,' (even in his saddest moments,) was strong as his existence. I should indeed as soon argue that a dream might be founded in truth, because some reasonable man by a rare superstition accounted it so.—I would as readily believe the wild imaginations of an hypochondriac to be true, as that every conception on the subject of religion entertained by the sick and the enfeebled was a visitation from above and an argument for the truth of all similar conceptions.

Much, however, as my friend had suffered from this cause, I saw that as he approached his death he gained a more equal and composed frame. The disorder with which he was afflicted is said often to clear and strengthen the power of the mind. It was so with him. Being naturally of a speculative habit, he would review in my presence the evidences of our holy faith. He spoke of the impossibility of delusion in the Apostles and primitive believers, men who could do and dare so nobly in defence of their doctrines. I remarked in him an excellence which all in the ministry would do well to imitate. While his desire for the truth of some opinions were strong, it never seemed capable of misleading his judgment. He admitted nothing save on a clear and full proof. Another trait I admired in him was his entire satisfaction with that degree of evidence which a position required. He never exacted demonstration where probability was all which the question allowed. Seeing the whole business of this world transacted upon faith, he did not with a vain scepticism refuse a belief in the great truths of Christianity upon the same testimony. I have heard him repeatedly observe that a religion designed like ours for the poor was wisely founded on authority. He was too humble to elevate his own speculations above the words of his Master. Because Jesus had declared that we have a Father in heaven, and that he will reward the holy with life everlasting, it was, he would say, enough.

To his final hour he discovered an unwavering reliance upon God, and this trust was sufficient to fill him with cheerfulness. He prayed always for a spirit of submission, and to an eminent degree his petitions were answered. It called for no ordinary sacrifice to leave in the meridian of his day a fond circle of friends, endeared relatives, and cheering prospects in life. He felt, however, I believe, not a particle of real reluctance to a departure and entrance on the unseen world save an account of his pastoral charge. His people had given tokens of a singular interest in his teachings. There had been through his ministrations a visible growth in spiritual knowledge and graces among them. They felt therefore that he was their chief benefactor upon earth, one through whom they were rationally and fervently anticipating yet higher attainments. It is a sad hour, when a beloved minister is parted from those who had chosen him and long walked in his light. It is a trying scene, if he go to other duties and wider cares. But the separation is not like that made by the cruel destroyer, for they hope at least some time again to see his face. O how bitter the thought, if when taken from them, he must go to that congregation "who have no more any portion forever in anything" on earth.

When it became evident that the last struggle was near, I was summoned at the request of the sufferer to witness the event. He conversed still upon the love he bore to his friends and parishioners, and upon his own religious hopes. I stood by his bedside, holding the hand he had offered me, when unobserved by those near us, he whispered, "I feel that death will soon release me." His eye was turned toward the home of his spirit. He desired me to pray with him. The petition for grace to sustain him was heard; for in a moment after its close he calmly breathed forth the words, "Father, into thy hands I commend my spirit," and without a groan expired. On the day of his burial, there was grief in hearts unaccustomed to the emotion, and some, among the long train which attended sorrowing to his grave, shed tears of the deepest bitterness.

Yet I cannot after this lapse of years speak of my brother with sorrow. When I remember that heavenly smile which sat on his dying brow—when I think too that he went upward with the prayer of his expiring Saviour on his lips—and when I reflect on the bright course he now runs in the society of the redeemed, I am constrained rather to say, "Blessed were we, who were permitted to rejoice in his light though but for a season." B.

[For the Christian Register.]

THE WEATHER OF MDCCCXXXI.

Mr Editor,—On the 4th page of the Christian Register for March 5, 1831, will be found an account of the annual temperature and observations on the seasons for the *ten* preceding years. I now place at your disposal, on a similar plan, a series of remarks on the weather of 1831. There were 201 days *fair*, and 165 *cloudy*, prevailingly so. Rain fell, more or less, on 65 days, in uncommon frequency and abundance. The snow amounted to about five feet in depth, which was nearly twice the usual quantity. The Aurora Borealis illuminated 17 nights. Thunder and lightning were noticed on 21 days. Observations on the Thermometer, always in the shade, in the open air, in a bleak situation, taken at sunrise, and at 2 and 9 o'clock in the afternoon, gave the following results in degrees and decimal parts, on Fahrenheit's scale.

January,	20 88	July,	70 00
February,	22 26	August,	70 58
March,	39 48	September,	60 27
April,	47 30	October,	51 27
May,	57 74	November,	38 20
June,	69 07	December,	15 84

The *coldest* time, at sun rise, was 21st January, when the mercury sunk to 6 degrees below zero. The coldest *entire* day was 22d December, when the medium was 2 degrees above zero. In July and August, the mercury rose several times, at 2 o'clock, to 87 degrees. The 22d August was the *hottest* day, when the three daily observations indicated a mean heat of 78 degrees. The annual temperature for 1831 was 46 and ninety-hundredth degrees. On the *ten* preceding years, the average gave 46 eightythree-hundredths, for the annual temperature of this place. Situations less bleak and less exposed might assign about 50 degrees for the annual temperature of Massachusetts. In the last *eleven* years, last December was the coldest month. Testis Temporum.

P. S. 26th Jan. 1832, at sun rise the mercury sunk to 1 below zero; Jan. 27th, to 16 below zero; and Jan. 28th, to 11 below zero.

Medfield, 28th Jan. 1832.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 4, 1832.

SEAMAN'S FRIEND SOCIETY.

It is not without reluctance and pain, that we again advert to a subject which was noticed in our last paper. We regret that any benevolent undertaking should be injured by the indiscreet conduct or language of its friends; and we grieve that Christians should appear unmindful of the apostolic maxim to 'speak the truth in love.' But we have seldom seen a more disingenuous paragraph than that which closes the article respecting the Boston Seaman's Friend Society, which the Executive Committee caused to be inserted in the Daily Advertiser and Patriot of Jan. 25th. The statements which compose the substance of that communication, we presume, are correct; but the concluding sentences are of a different character; and as the questions which we propounded last week have received no answer, and we have since been furnished with the strongest evidence possible in the case, we deem it proper to present it to the same 'Public' to which the original address was made. The paragraph to which we refer is as follows:

Should it be said, as it has been said already, that the Seaman's Friend Society is sectarian, while the Port Society is not, and that this fact furnishes a sufficient reason why one should be liberally supported, and the other left to languish and die, we answer, that although we are in possession of many facts in the case respecting both Societies, yet at present, we simply deny the charge, and for proof appeal to our Constitution, to the confession of faith adopted by the Mariners Church, to the religious character of the officers and members of the Society, and to our proceedings. In the Constitution of the Society there is no article which recognizes any one religious denomination. The confession of faith and covenant forming the basis of the Mariner's Church, is of such a general nature that no person on reading it would be able to say precisely whether the persons who adopted it were Episcopalians, Presbyterians, Congregationalists, Baptists, or Methodists. The members of the Society are men of almost every creed and every communion, and the officers have invariably been selected from three or four of the most prominent denominations in the city. The preaching has been mostly performed by the stated minister, for the congregation being so fluctuating he is always a stranger to many of the hearers. Still within four years past he has sought and obtained the aid of others, and Episcopalians, Baptists, and Methodists, besides many Congregationalists, have occasionally officiated at the Mariner's Church.

We have on our table the 'Fourth Annual Report of the Board of Directors of the Boston Seaman's Friend Society, presented January 11, 1832,' with an Appendix, containing among other things 'the Confession of Faith and Covenant, adopted by the Mariner's Church, at its organization in January, 1830, and now used in the admission of members.' From this Confession and Covenant we copy the following articles.

CONFESSION.

1. You believe that *the Father, Son, and Holy Ghost, are one God*, who created, upholds, and governs all things, and is the only proper object of religious worship.

3. You believe that all mankind are *by nature* destitute of holiness, and *inclined to evil*.

COVENANT.

In the belief of these truths, you do now, in a serious and solemn manner, avouch the Lord Jehovah, *Father, Son, and Holy Ghost*, to be your God, and give yourself up to Him to be His, His wholly and forever.

We quote no other passages, though to the language of many other sentences we feel a repugnance, because we believe it will be understood by those who use it in a different sense from that which with our views we might be able to give it. We confine ourselve to the two doctrines exhibited above—the Trinity and the depravity of man's nature. These are on the front of this Confession and Covenant.

Now the gentlemen who signed the communication in the Advertiser knew, that no Unitarian could adopt a Confession of Faith or Covenant of church-membership containing those articles. They are not so ignorant of the theological controversies of the day as not to perceive that they would exclude a Unitarian from the Mariner's Church, and we believe they would condemn the inconsistency—not to say, the hypocrisy—of a Unitarian who should assent to them. Yet they affirm, that 'the Confession of Faith and Covenant forming the basis of the Mariner's Church, is of such a general nature that no person on reading it would be able to say precisely whether the persons who adopted it were Episcopalians, Presbyterians, Congregationalists, Baptists or Methodists;' i. e. members of these various denominations might respond to the articles on which the Mariner's Church is founded, if—they believed the Trinity and the evil propensity of human nature! The latter part, the condition, is indeed kept out of sight, and the former is told to disprove the charge of sectarianism! We are compelled to add to the complaint of sectarianism that of disingenuousness

We have something more to say. The Confession and Covenant, from which we made our extracts, are appended as a note to the following passages of the Report.

Should every seaman's meeting in our country form a church on a broad basis, *calculated to meet the views of all denominations of Christians*, it is believed that the work of promoting religion among seamen would be greatly facilitated. *Such is the basis on which this church was formed.* It is not sectarian in any sense, but its articles of faith, like the constitution of the Seaman's Friend Society, recognizes no sect, nor the peculiarities of any one, but are equally applicable to all. Episcopalians might adopt these articles as theirs; Baptists, or Methodists, might adopt them as theirs; Presbyterians, or Congregationalists might adopt them as theirs; and each would have equal claim.

But Unitarians could not adopt them as theirs. How then are they 'calculated to meet the views of all denominations of Christians'? There is no way in which the language of the Confession and the language of the Report can be reconciled but by denying that Unitarians are Christians. Perhaps the Directors are prepared to take this ground. Why then did they, or a part of them, insert in one of the newspapers of this city an address 'to the Public,' 'denying the charge of sectarianism and appealing to the confession of faith adopted in the Mariner's Church'? Did these gentlemen trust to the ignorance of the 'public,' or did they suppose that a large portion of that public—the very portion to whom we may suppose the address was especially made, since it appeared in a paper edited by a member of a Unitarian society and circulated among Unitarians—would be conciliated by a declaration, the truth of which rested on the assumption that they were not Christians? From this part of the community, moreover, the Seaman's Friend Society had received liberal aid. The Directors evince their gratitude by informing these benefactors in the most public manner that they do not consider them Christians, and show their knowledge of mankind by connecting this insult with a virtual solicitation of farther assistance! We have seldom known the arrogance of exclusiveness to betray itself more palpably.

"CLAIMS OF THE OLD TESTAMENT TO REGARD."

This is the title of an article in the last number of the "Scriptural Interpreter," which in connexion with one immediately following it, on the alleged "*Defects of the Old Testament*," we have read with particular satisfaction. Nor are they the only pieces in that useful periodical, which will reward attention. We refer to these, however, chiefly, on account of the importance of the subject, and because, as we think, so many crude and unfounded notions have been uttered in relation to it. The high claims of the books of the Old Testament are well exhibited by this writer; and within a short compass it is shown, that whether regarded in their literary character, and the astonishing variety of their contents, historical, prophetic and devotional, gratifying all possible diversities of taste, and furnishing examples of eloquence, glowing, tender and instructive; or as records of a divine revelation from the creation to the Christian era; and these, too, not standing by themselves, but intimately connected by the relations of prediction and completion, of promise and fulfilment, with the records of the New Testament—they are entitled to the admiration, reverence, and devout study of all Christians.

For ourselves, we were gratified with the judicious view, taken in the second article, of the alleged defects of the Old Testament, and with the brief reply, which is made to the charges sometimes urged against them. We cordially concur with this writer, that it sufficiently refutes these objections against the Jewish scriptures, that they were not composed for *us*, but for a people of another age and of another portion of the world; that though not adapted to our state of religious knowledge and moral associations, yet were they excellently suited to the persons, for whom they were designed, and the purposes, they were intended to effect. God himself declared that they were given only for a temporary end, when he said "I gave them statutes which were not good, and judgments by which they should not live." They were not intended for a lasting dispensation; nor was it through them that the chosen people were to find the way to an everlasting life. But they were good for all for which they were bestowed; and they served as the preparation for a better and more glorious system. The very defects, therefore, with which the Hebrew scriptures have been charged, only reveal to us more clearly the intent, with which they were given;—"they do not in the slightest degree," as concludes this writer, "reduce their value in those respects, in which we have seen, that they are entitled to our regard; while they invest the gospel, which has brought life and immortality to light, with peculiar claims on our gratitude and obedience."

We are happy to find views of this kind so judiciously presented. The subject may to some seem an old one. But it is not for that reason the less important; and amidst the erroneous and perverted notions which ignorance or scepticism has never been slow to utter in regard to the Jewish system, we welcome such a work as the Scriptural Interpreter, which may find a ready entrance, where it is perhaps most needed, and by its regular appearance may give frequent opportunity of "making manifestation of the truth."

SIR ISAAC NEWTON.

No regular or extended memoirs, as we believe, have been written of this illustrious man by his own countrymen, except those to be gathered from the Biographia Britannica, and, as we mentioned on another page, in Brewster's Cyclopædia. In the valuable collection however, of "Essays and Tracts on Theology," published a few years since by Mr Sparks of this city, then of Baltimore, may be found some copious and highly interesting notices of Newton, affixed to extracts from his theological works. To these notices we are happy in referring our readers.

In this memoir Mr Sparks exhibits the character of Newton as a philosopher and Christian theologian; as at the head of the few of mankind, "who have shone as the ornament and the boast of their species; whose wisdom has multiplied the triumphs of intellect, and whose genius has thrown a splendor over the world."

"In many respects," adds this writer, "he stood as high in the ranks of theologians as of philosophers. The ardor, with which he measured the physical and visible heavens, was not more fervent than that, with which he inquired for the truths of the spiritual and invisible. He read the scriptures, pondered their meaning, illustrated many of their darker parts, and settled down into a firm belief of their divine origin and holy import." Now, we add, can there be any doubt after the full and various evidence, which investigation of the matter has called forth, that Newton was a firm believer of Unitarian Christianity; and a person of eminence in church said of him, in his life time, "that he was the best divine and commentator of the Bible he had ever met with."

We cannot avoid this opportunity of recommending to the attention of all, who have not already perused them, this whole admirable collection of Mr Sparks's theological works. Some of them have become scarce; as for example, "Whitby's Last Thoughts;" and are seldom to be met with. The work itself, with its original biographical notices, is among the most valuable contributions to our American theological literature; and we only regretted, when it was discontinued.

THE NEW TESTAMENT CONFORMED TO GRIESBACH'S TEXT.

We have frequently referred to the New Testament in the Common Version, conformed to Griesbach's standard Greek Text, and we gladly embrace every fit occasion of calling to it the attention of our readers.

The edition appears to have been favorally noticed in some of the foreign journals, and particularly in the Eclectic Review, (Eng.) The following reference to it we quote from the November number of that work, just received. On the subject of the explanation given in this extract from the Eclectic Review, we would refer our readers to an article in the Register of April 23, 1831, by the Editor of the edition of the New Testament here spoken of.

In our January Number, we noticed a valuable publication, printed at Boston, in the United States, "The New Testament in the Common Version, conformed to Griesbach's standard Greek Text;" and referring to some instances of improper translation which sadly disfigure the Received Version, we expressed our regret that the Editor of the American publication had not removed them from its pages. 'Bishoprick,' (Acts i. 20.); 'Jesus,' (Acts vii. 45, Heb. iv. 8.); and 'Easter,' (Acts xii. 4.), the examples which we quoted, should not be admitted into any Version of the New Testament. We stated that the Editor could not be held responsible for expectations that he had not raised; his object being, not to furnish a revised translation, but simply to present to the public 'The New Testament in the Common Version, conformed to Griesbach's standard Text.' We remarked, however, that he had not exactly reprinted that Version, and cited as an exception from its reading 'Simon called the Zealot,' in the place of 'Simon called Zelotes.' Luke vi. 15. To this remark, the Editor, in a very polite note, which we have great pleasure in acknowledging, recalls our attention. He states, that the text as published by him is throughout that of the Common Version, with the exception of such readings as were necessary to adapt it precisely to Griesbach's standard text; that he has 'changed all in the English which Griesbach has changed in the Greek, and no more,' and that no error or deviation from the principle on which his text is modelled, has been yet pointed out to him. He has referred us to Griesbach's Manual edition, Leipsic, 1805, in which the word rendered by him 'the zealot,' is printed with a small initial, ζ, instead of a capital Ζ, ζηλωτην, not Ζηλωτην; and as the text of that edition is the Greek standard text adopted by him, we gladly report the exactness with which he has conformed the English Version to it. The reading in Griesbach's *Critical* Edition, *Halæ*, is, in Luke vi. 15, in accordance with the Common Version; and our remark in the adopted reading, 'the zealot,' was founded on this argument. We neglected at the moment to inspect the manual edition, and in this manner arose the error which has obtained for us the very friendly letter of our correspondent.

Having given this explanation, we repeat our recommendation of the work so ably executed by the Editor. It is not one of the least remarkable circumstances in the history of Biblical literature, nor very honorable to our own country, that such a publication as this should issue from a foreign press, and that to an American Editor we are indebted for the only impression which has yet appeared of the Common Version of the New Testament conformable to Griesbach's text.

MASSACHUSETTS PEACE SOCIETY.

A meeting of this Society was held agreeably to adjournment on Thursday evening at the Baptist Church in Federal Street,—Dr Lowell, the President of the Society, in the Chair. The meeting was opened with prayer by Rev. Mr Malcom, and was afterwards also addressed by that gentleman; by Rev. Mr Parkman; by Mr Ladd, the devoted and energetic friend and agent of the Society; and by Rev. Dr Lowell. We hope to have a more particular account of the occasion, than our limits now permit. A full account of the previous meeting at the State House will be found on our fourth page.

LORD BACON'S PARAPHRASE OF PSALM XC.

In Park's beautiful Edition of Walpole's Account of Royal and Noble Authors, we find numbered among the works of the great Lord Bacon, "A Translation of certaine Psalms into *English* Verse," in quarto. "It includes," says the editor, "a version of the 1st, 12th, 90th, and 104th, with others of the most devotional class, in various measures;" and the whole appears to have been "an exercise of sicknesse," probably in the year preceding his death.

"A single extract," adds this writer, "from this rare publication cannot but be interesting." It is taken from Psalm 90th; a part only of which we select; but from which our readers will perceive how faithful is the rendering to the text.

O Lord, thou art our home, to which we fly,
And so hast always been from age to age;
Before the hills did intercept the eye,
Or that the frame was up of earthly stage,
One God thou wert, and art, and still shalt be;
The line of time—it doth not measure Thee.

Both death and life obey thy holy lore,
And visit in their turns, as they are sent;
A thousand years with thee, they are no more
Than yesterday, which, ere it is, is spent;
Or as a watch by night, that course doth keepe,
And goes and comes, un'wares to them that sleepe

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Teach us, O Lord, to number well our daies,
Thereby our hearts to wisdome to apply;
For that which guides man sees in all his wayes
Is meditation of mortalitie;
This bubble light, this vapour of our breath,
Teach us to consecrate to heare of death.

RELIGIOUS INTELLIGENCE.

We understand that Rev. James W. Thompson, of Natick, has received a unanimous invitation to become Pastor of the Independent Congregational Church in Barton Square, Salem, lately under the pastoral care of Rev. Mr Colman.

Unitarian Association at Taunton. During the past month an Association was formed at Taunton, auxiliary to the American Unitarian Association, consisting of fifty members, with a prospect of considerable enlargement.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Emerson's Meeting house, Hanover Street, at half past six o'clock.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Jan. 27th. The Committee on the order relating to the qualification of voters, reported that it is inexpedient to legislate thereon. A petition was presented of the President and Fellows of Harvard University for a grant to enable them to erect a building for their Library,—committed.—The House concurred. A bill was reported in addition to an act to establish County Commissioners. The report of the Commissioners on the form of Bank bills was committed to the Committee on Banks.—The House concurred The same Committee were directed to consider the expediency of probibiting by law the circulation of Bank bills of a less denomination than five dollars—concurred. A resolve was reported extending the time allowed the State of Maine to complete the Canada Road, west of Bald Mountain.

In the House of Representatives. An order was presented by Mr Brooks, that a Committee be appointed to consider the expediency of adopting some amendment of the Constitution for the purpose of reducing the number of Representatives according to a plan exhibited. The bill repealing the act to secure the town of Newburyport from damage by fire, passed to be enacted. A Committee, of one from each Congressional district, was appointed and instructed to report a plan to amend the Constitution in relation to the number and election of Representatives. The same Committee were instructed to consider the expediency of such an amendment as will apportion the Senators according to the population of the Commonwealth. The order presented by Mr Brooks was referred to the same Committee, and they were also instructed to inquire into the expediency of making a proportionable reduction in the Senate. The Judiciary Committee were instructed to consider the expediency of making further provision by law for suppressing and punishing rogues, vagabonds, &c.

In the Senate, on Saturday. Bills passed to be enacted,—To repeal the several acts to protect the town of Newburyport from damage by fire—additional to an act incorporating Plymouth Mutual Fire Insurance Co. Resolves passed to extend the time for the State of Maine to complete the Canada road, and for payment of the audited accounts for repairs of the Senate Chamber. The report on the subject of amending the Constitution was taken up, and amended to read as follows:—

Ordered, That the Committee on so much of the Governor's Message as relates to an amendment of the Constitution for the purpose of reducing the number of the members of the House of Representatives, report an amendment embracing the following principles, viz

1. The number of the House of Representatives shall not exceed ——.

2. The Representatives shall be so apportioned among the inhabitants of this Commonwealth as that equal numbers of the inhabitants shall be entitled under all circumstances, as nearly as may be, to equal numbers of Representatives.

3. For the purpose of electing the Representatives, the Commonwealth shall be divided into Districts.

In the House of Representatives. A Committee was appointed to consider the expediency of instructing the Senators and Representatives of this Commonwealth in Congress to aid in procuring the passage of a law providing for a uniform system of bankruptcy, and to report resolves giving such instructions if deemed expedient.—The Senate concurred. The Committee on the amendment of the Constitution were instructed to inquire into the expediency of organizing the Executive Department on a plan similar to that of the United States, by abolishing the Council, and constituting the Lieut. Governor, *ex officio*, President of the Senate. The Committee reported that it is inexpedient to legislate on the subject of compensation for damages occasioned by the flowing of lands. A bill was reported in addition to an act to provide for the instruction of youth. The Committee on the petition of Amherst College, made report, with a resolve granting $50,000 to that institution. A bill in addition to an act to incorporate Plymouth County Mutual Fire Insurance Co. passed to be enacted.

In the Senate, on Monday, Jan. 30th. The report relative to the County Commission laws was accepted. The Committee on Probate and Chancery were instructed to inquire into the expediency of so altering the Probate Laws as to authorize oaths and inventories to be taken before a Justice of the Peace.

Rhode Island and Massachusetts.

A Message was received from the Governor, inclosing a communication from the Governor of Rhode Island, covering resolutions of the General Assembly of that State, directing the institution of process in the Supreme Court of the United States, for the purpose of recovering against this Commonwealth jurisdiction and possession of a large and valuable tract of territory upon our southern border.

The line of original division seems to have been clearly defined in the charter granted by Charles 1st, in 1628, to the Colony in Massachusetts, and afterwards by Charles 2d, 1663, to Rhode Island. In the years 1718—19, this boundary was actually run out, and monuments erected by Commissioners mutually appointed for the purpose, with the professed intention of finally settling the controversy, and their report then made and agreed to, has from that time to the present, been practically recognized and acquiesced in, as the established division of territory and jurisdiction between the States.

The measures of defence which it may be necessary to adopt against this unexpected and extraordinary attempt of Massachusetts of a vast amount of property of our citizens, and a large population, were referred by the Governor to the determination of the Senate—and the message and accompanying documents were laid on the table and ordered to be printed. The House concurred.

North Eastern Boundary.

A message was received from the Governor communicating resolutions of the Legislature of Maine on the subject of the North Eastern Boundary, asserting the right of the State against the British provinces, disapproving and rejecting the award of the King of the Netherlands, appealing to the General Government to protect Massachusetts and Maine in the right of sovereignty over the territory, and asking the cooperation of Massachusetts in measures for the securi-

ty of a common interest, the defence of a sister State from dismemberment, and the vindication of the country from an acquiescence in an act of essential public injury and national injustice.

These papers were presented by Go ham Parks, Esq. of Bangor, with official testimonials of his appointment as a special agent for the purpose.

The Governor recommends the subject as worthy the most earnest, considerate and faithful attention of the Legislature.

The message and accompanying documents were committed to the committee on Public Lands, with instructions to confer with Col. Parks on the subject of his agency. The House concurred.

In the House of Representatives. The Committee on the ninth article of amendment of the Constitution were instructed to report on the propriety of expunging from that article the words "two thirds," and substituting the words "a majority," so that the House may stand on the same ground as the Senate, in regard to proposing amendments for the consideration and acceptance of the people. A report and resolutions of the Committee on the subject of general vaccination were indefinitely postponed. Messages from the Governor, relating to the documents from Maine, and relating to the Rhode Island boundary, similar to those received by the Senate, were received by the House. The first was committed in concurrence, the last was ordered to lie on the table and to be printed.

In the Senate, on Tuesday. The Committee on the amendments of the Constitution were instructed to consider the expediency of proposing such alterations therein, as that amendments may be proposed to the General Court only at limited periods. The petition of the inhabitants of Hopkinton, and order of notice thereon, were taken from the files and committed. The Judiciary Committee were instructed to consider the expediency of providing by law that public record shall be made of attachments, to prevent private attachments. A resolve was reported relative to the Deaf and Dumb.

In the House of Representatives. The several petitions and instructions of towns to their Representatives in relation to the amendment of the Constitution in the number of Representatives, were committed to the Committee on the subject of the Constitution. The Governor's Message relating to the communication from Rhode Island, was committed in concurrence. A Message was received from the Governor, accompanied by a supplemental report of the Civil Engineer, in the employ of Government. Bills passed to be enacted,—To incorporate the Trinitarian Church in New Bedford; the Spring Manufacturing Co.; to repeal an act regulating the fishery in Merrimack river, and its tributary streams; to authorize certain persons to settle the concerns of the Newburyport Marine Insurance Co.

In the Senate, on Wednesday. The question on the passage of the bill for the relief of Insolvent Debtors was taken by yeas and nays, and was determined in the affirmative.—Yeas 34, Nays 4. Remonstrances against the petition of the Boston and Lowell Railroad Corporation were committed in concurrence. The resolve relative to the Deaf and Dumb passed with amendments. Bills passed to be enacted,—To authorize agents to settle the affairs of Newburyport Marine Insurance Co.; to incorporate Greenfield Manufacturing Co.; Spring Manufacturing Co., and the Trinitarian Church in New Bedford.

In the House of Representatives. A bill was reported regulating the use of water in irrigating lands. The Committee on Finance reported on that part of the Governor's Message relative to fiscal returns, also a resolve authorizing the Treasurer to borrow money. The same Committee were instructed to report a bill to apportion and assess a tax of $100,000. The Judiciary Committee reported a bill further providing for the punishment of attempts to commit murder. The Committee on Education reported that it is inexpedient to legislate on the subject of supplying schools with Sullivan's Political Class Book—accepted. The Committee on the subject of an amendment of the Constitution, reported in part, that it is expedient to amend the Constitution in such manner that the House shall consist of not more than 250, and not less than 200 members. The bill to incorporate Greenfield Manufacturing Co. passed to be enacted. The resolution and article of amendment reported, relative to the third article of the Bill of Rights, were after discussion ordered to be laid on the table.

In the Senate, on Thursday. The several petitions of the Boston and Worcester, and Boston and Lowell Railroad Companies were committed. The bill relating to the powers &c. of County Commissioners was rejected.

In the House of Representatives. A remonstrance was presented against the petition of the Boston and Lowell Railroad Co. for a bridge over Charles River. A Committee was ordered to be appointed to consider the expediency of reporting a bill to abolish trainings, except an annual company inspection, and to repeal all laws inconsistent with the same. The bill to incorporate the Lying-in-Hospital in Boston passed to be enacted. A bill was reported concerning Hawkers, Pedlars and petty Chapmen.

TWENTY SECOND CONGRESS.

In the Senate. Memorials have been presented from Philadelphia, and from other places, praying for a renewal of the charter of the United States Bank. A memorial of the members of the State of South Carolina, opposed to nullification, against the Tariff, has been presented to each House. The convention of indemnities with France has been ratified.

In the House of Representatives. A resolution was proposed to appoint a Committee to inquire into the expediency of making an appropriation for colonizing the free blacks, on the coast of Africa or elsewhere. A motion to lay the resolution on the table was negatived by a vote of 71 to 104. The bill for giving effect to a commercial arrangement between this country and Colombia was passed.

Mr Van Buren. The nomination of Mr Van Buren as Minister at the Court of St James was rejected in the Senate by the casting vote of the Vice President.

Slavery in Virginia. We mentioned in a former Register that resolutions had been introduced into the House of Delegates in Virginia, on the subject of "the manumission of persons held in servitude." The question was debated in the House on the 11th ult. We find in some of the Southern papers an able and interesting speech by Mr Moore. A copious abstract of this speech is given in the Boston Advertiser of Thursday last. Its length exceeds our limits. The result of the proceedings is thus stated.

The debates in the House of Delegates in Virginia upon this subject, have been terminated by the adoption of a preamble and resolution as reported by the select committee, to whom the memorials had been referred, with amendments. The resolution as finally adopted, declares that it is inexpedient to make any legislative enactments at present, for the abolition of Slavery; but the preamble assigns the reason for this declaration, by stating, that the removal of the free people of color, and of those who may become free, will absorb all the present means of the State; and that a further action for the removal of the Slaves should await a more definite development of public opinion. Some of the warmest friends of abolition voted in favor of the acceptance of the report.

FOREIGN INTELLIGENCE.

LATEST FROM EUROPE.

By arrivals at New York, we are furnished with news from Europe 20 days later than any previously received. The British Parliament was opened Dec. 6th. A new Reform Bill was introduced in the House of Commons, which passed to a second reading by a vote of 324 to 162.

Some of the particulars in which the bill differs from the former one are, that it raises the representation to 500, instead of 477—the number of Boroughs allowed to send one member is reduced from 41 to 30, five of this class under the former bill being deprived of the right to send any, and six others being allowed to retain their two—of the 56 boroughs in the other bill entirely disfranchised, 5 are allowed to send one member, and 5 others being added to the list, the number disfranchised remains the same. There are some other alterations chiefly relating to the qualifications for voting.

The cholera was increasing, having extended to Newcastle, Shields, and some of the coal mines.

Frequent disturbances had occurred in Ireland, particularly from resistance to the collection of tithes. A Captain Gibbons, with 33 of the police attempted to enforce a process for the collection of tithes at Ballyhale, an opposing mob was fired upon, two persons killed, and three wounded. The peasantry immediately disarmed the police and killed 19 of them including Capt. Gibbons.

France. Apprehensions entertained of farther commotions at Lyons. The Duke of Orleans and Marshall Soult entered that city on the 3d of Dec., and tranquility was restored at that time. Disturbances had taken place at Toulouse, and rumors prevailed of expected tumults in other places, and of movements among the Carlists.

Belgium. It still remained doubtful whether the King of Holland would ratify the treaty with Belgium. It had been ratified by the Courts of Prussia and Austria, and the ratification of Russia was expected.

Algiers. It is said that the plan of a campaign has been decided on and that the Duke of Orleans is to take part in the expedition against Constantine.

Portugal. Don Miguel had raised an army of 30,000 troops of the line and 48 volunteer regiments of 600 or 800 men each, to oppose the expected invasion of Don Pedro. The expedition of Don Pedro was in preparation and English officers were recruiting for him in England. It was thought France would not interfere.

Russia. A revolt has broken out in the military colonies in Russia, and six Generals and many officers beaten to death by the colonists. The colonies have been dissolved.

Poland. Rigorous measures have been adopted in Poland. 30,000 persons have been banished, and several officers of the army sent to Siberia.

Bristol Riots. At a late public meeting in the city of Bristol, to inquire into the causes of the recent dreadful riots, we notice, that among other speakers, the Rev. Dr Carpenter, a distinguished Unitarian minister in that city, and author of many valuable works in Theology, and on Education, repeatedly addressed the assembly with much attention.

Populace of London. A very curious pamphlet has been just published in London by Mr Edward G. Wakefield under the title of "House-holders in danger from the Populace." His picture of the moral degradation of a large proportion of the lower classes in that metropolis is represented as truly appalling. It is to be considered, that all such statements, especially when made as at present, under circumstances of public tumult, are apt to be greatly exaggerated. But the Editor of the Morning Chronicle, in noticing his remarks, says, "We consider society as much indebted to Mr Wakefield for his pamphlet, especially at these times of excitement."

Excitement against the Bishops in England. We find repeated evidences of the indignation of the populace against the Bishops in England, for their late unlucky votes against Reform. Among these a little incident is mentioned in the "Courier" of December last, which shows at least a willingness to annoy them.

The carriage of a Bishop, whose name is not mentioned, was stopped at a turnpike gate, which he was accustomed frequently to pass, and toll being demanded, the following conversation took place.

Bishop.—Why is my carriage stopt?

Gateman.—I want the toll, Sir.

Bishop.—I shall pay coming back.

Gateman.—That wo'nt do—you must pay now.

Bishop.—Poh! man. I wo'nt be stopt. I never was stopt; and I never will be.

Gateman.—But this is a reform gate. Our system is reformed; and your Reverence must either conform to Reform in this instance, or go back.

This had the desired effect. The toll was paid; and the Bishop was obliged to submit to a Reform.

MARRIAGES.

In this city, on Sunday morning last, Mr Nathaniel A. Silloway to Miss Sarah S. Fielding; Mr William P. Stodder to Miss Susan C. Brown.

By Rev. Mr Parkman, Mr Alexander Brown to Miss Susan Boynton.

In Charlestown, Mr Isaac W. Smith to Miss Sarah E. eldest daughter of Capt. Larkin Turner; Mr Rodney Center, formerly of New Boston, to Miss Elizabeth F. Page.

In New Bedford, Mr Edward Freeman to Miss Sarah Ann Howland; Mr Ephraim Briggs to Miss Sophia Curtis.

In New York, Mr Israel Thorndike, Jun. of Boston, to Miss Ann T. daugher of Mr Robert Dickey.

DEATHS.

In this city, Mrs Anna, relict of the late Captain Giles Harris, aged 22; suddenly, Capt. Lemuel Foster, 66.

In Roxbury, Mrs Elizabeth Turner, aged 58.

In Leicester, John W. 6 years; Louisa W. 4; Amos S. 2.—all children of John P. Earle; Mr E. although still in younger life, has been called to follow two wives and five children to the grave; one child only survives.

In Northfield, Mr Barzillai Wood, a revolutionary pensioner, aged 78.

In Methuen, Rev. Charles O. Kimball, Pastor of the Baptist Society in that town.

In Springfield, Abigail, relict of late Hon. George Bliss, aged 58.

In Duxbury, Capt. Asa Weston, a revolutionary patriot, aged 76.

In Byfield, Peter Wells, a colored man, aged 100.

In West Hampton, widow Mary Elwell, aged 77.

In Gloucester, Isaac Elwell, Esq. aged 89, formerly Post Master.

In the Second Congregational (Unitarian) Society in Worcester during the year 1831, there were nineteen deaths; nine of these were persons of more than seventy years of age, and three were more than eighty. Two only were minors. In New England it is found that about one in seven live to the age of seventy. The above, therefore, must be an uncommon Bill of Mortality.

In Sebago, Me. Mr John Sanbourne, aged 86, a revolutionary pensioner.

In New Boston, Mr William Beard, aged 81, a soldier of the revolution.

In Chittenden, Vt. Nathaniel Ladd, Esq. aged 82. He was an officer in the army of Independence.

In Cavendish, Peter Tumbo, colored, 106.

In Burlington, Mr James Reed, aged 87.

In Albany, on Saturday evening last, Allan Melvill, Esq. aged 49, son of Thomas Melvill, Esq. of this city, and formerly himself a merchant in this place.

—

In Brookline on Wednesday evening, 18th ult. Mrs Louisa, wife of Benjamin Goddard, Esq. in the 59th year of her age.

It is proper that the death of one who has been a model of private usefulness and exemplary virtue, should attract that attention which her delicate and retiring spirit would have shrunk from while she lived. Her excellence and unsullied purity, though known and cherished by all who had the advantage of her acquaintance, may well be brought forward for imitation, and as an exhortation to those who wish to obtain the best fruits of religion. The subject of this memoir may indeed be considered a beautiful specimen of the fine and tender feelings of our nature, strengthened and regulated by the mild and peaceful rules of Christianity. Duty was the guide of all her actions—resignation the soothing and consoling guardian of her whole pilgrimage. Duty to the beloved partner of her heart, and to an extensive circle of relatives and friends, was the constant study and practice of her life. That blessed spirit of universal love, which shone out so conspicuously in the character of our Saviour, shed its divine influence over her whole life of virtuous exertion. Sympathy with her friends and with mankind, was one of her most distinguishing characteristics. In youth she shared and comforted the melancholy feelings of the aged—in age she never forgot the warm and sprightly feelings of youth. In her the old and the young ever found a sympathetic companion and friend.

Though without children, many to whom she supplied the place of a kind and anxious parent will mourn her decease, and cherish her memory with feelings of filial tenderness; and many of a younger generation, to whom she has given kind counsel, and the best proofs of a sincere and tender love, will hold her virtues in blessed remembrance.

Few, if any, have led a better, and few a happier life, for Divine Goodness ordained that even here "Virtue should be its own reward."—*Dai. Adv.*

UNITARIAN ADVOCATE,
FOR JANUARY. 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 11, for February, 1832.

CONTENTS.

Heaven a Social State.—Use of forms and means in Religion.—Spirit of Religious Controversy at the present day.—The Religious obligation of gaining knowledge. *Intelligence.*—Unitarian Christianity in Calcutta.—Recent Religious Movements—a Letter.—Progress of Unitarian Principles. Feb. 4.

LIBERAL PREACHER,
FOR FEBRUARY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for February, 1832.—New Series, Vol. II. No. 2. Containing a Sermon by the Rev. JOHN BRAZER, of Salem, Mass. *Subject*—'On the Value of the Public Exercises of our Religion,' from 1 Chron. xvi. 29. Feb. 1.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. VIII. of the NEW ENGLAND MAGAZINE, for February, 1832.

CONTENTS.

ORIGINAL PAPERS. Eloquence and Eloquent Men; Our Birds, Part 3; College Humors; The Jewish Convert; Dramatic Reminiscences, No 1; Lines written in the Album of a Young Bride; Oregon Territory; East Rock; The Autocrat of the Breakfast Table, No. 2; Commodore Tucker; The Hermitage of Candu; The Late Stephen Girard; Compiaint and Petition of It; Morning after Snow.

MONTHLY RECORD. *Politics and Statistics.*—United States, Maine, Massachusetts, New York, Delaware, Pennsylvania, Maryland, Virginia, South Carolina, Georgia, Kentucky, Tennessee, Ohio, Mississippi, Alabama.

Literary Notices—Memoir of the Life of Dan'el Webster. Enclycopedia Americana; a Dictionary of Arts, Sciences, &c. Religion the only Safeguard of National Prosperity; a Sermon by John H. Hopkins. Words of Truth; By the author of Well Spent Hours, &c. The New England Magazine; English Grammar. *Obituary Notices.* *Literary Intelligence.* Feb. 1.

TRACT No. 56, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 56, of the first series of the American Unitarian Association, for February, entitled, "On Substitutes for Religion," By Rev. JOHN PIERPONT. pp. 24. GRAY & BOWEN. Feb. 4.

WHITMAN'S SERMON.

Just published by L. C. BOWLES and B. H. GREENE, No. 124 Washington Street,—A Sermon preached at the Ordination of the Rev. Edward H. Edes, as Minister of the First Congregational Society in Eastport, Me.—By JASON WHITMAN, Minister of the Second Parish in Saco, Me. Feb. 4.

LEMPRIERE'S CLASSICAL DICTIONARY.

RICHARDSON, LORD & HOLBROOK, Boston, have in press, and will speedily publish, *Lempriere's Classical Dictionary*, slightly abridged, but every name in the original retained; the references to authorities only being omitted. To be in 1 vol. royal 18mo. Feb. 4.

MR WHITMAN'S ANSWER TO E. PEARSON'S LETTER.

JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street,—*An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.

☞ A liberal discount will be made to those who purchase twentyfive copies or more.

For sale also by A. S. BECKWITH. Providence, R. I.

TREATISE ON THEOLOGY.

For sale at CARTER & HENDEE'S and HILLARD GRAY & Co., "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by WILLIAM S. ANDREWS." 3tis. Jan. 28.

NEW ARRANGEMENT.

Boston, Fitzwilliam, and *Brattleborough* Mail Stage. The public are respectfully informed that the mail stage on the above route will in future leave the General Stage Office, Wildes', No 11. Elm street, Boston, every Tuesday, Thursday and Sunday, at 5 o'clock, A. M. and arrive in Brattleborough, at 9 A. M., where it intersects all the Western, Southern, and Northern stages. C. FIELD, *Agent*, Boston. Feb. 4. tf.

NOTICE

The subscriber having disposed of the entire stock in trade of the store which he recently fitted up in Court street, has resumed his station in the store of the Company, SAM'L N. BREWER & BROTHERS, Nos. 90 and 92 Washington street, where he will be happy to wait upon his friends and patrons.

WM. A. BREWER.

TO FAMILIES.

The subscribers have made such arrangements in the retail department of their Store as shall always insure the attention of one of the firm to the dispensation of family medicines and the compounding of physicians' prescriptions. The long experience in the business, together with *constant personal attention*, and the command of an extensive and select stock, they trust will enlist an increase of that patronage, which has so long been bestowed upon their establishment. Thankful for past favors, it will ever be their endeavor to merit the confidence of the public.

SAM'L N. BREWER & BROTHERS.
SAM'L N. BREWER,
NATH'L BREWER,
WM. A. BREWER,
At the old established stand, sign of the "Good Samaritan," Nos. 90 and 92 Washington street, (near City Hall,) Boston.

☞ N. B. Medicines may be obtained at any hour of the night by ringing the "Night Bell." Jan. 24. 6t

ALGER'S MURRAY.

In the public Seminaries and private circles, both in Europe and America, Murray's Grammar is received as a standard by literary men. His abridgment, however, which was designed for young children, was found by instructors to be too concise to teach the principles of the language. Mr Alger, a critical scholar, and an able teacher in Boston, feeling from experience the want of a more complete work for elementary instruction, added to Murray's Abridgment copious extracts from his large work, with a particular reference to the accommodation of the public school in Boston.

On being examined by the Committee, it was immediately introduced into the public schools of the City, where it is used with happy success.

Extract from the Records of the School Committee of Boston,

"At a meeting of the School Committee, held at the Mayor and Alderman's Room, May 5th, 1824, it was *Voted*, That Alger's Abridgment of Murray's Grammar, Boston Stereotyped Edition, be introduced into the public Reading and Grammar Schools of this City. JOHN PIERPONT, *Sec'y.*

Boston June 15, 1824.

This edition is also used in a multitude of the most distinguished Schools in the various States, and is rapidly extending in circulation. Though it is furnished at a cheap rate, it is yet so copious as in most cases to render the large work unnecessary. Indeed this is conceived to be the best Grammar now before the public, and the more extensively it is known, the more generally it will be admired. The attention of instructers is invited to the work. Published by LINCOLN & EDMANDS, Boston.

☞ *Alger's Murray's Exercises*, a beautiful stereotyped edition, being a great improvement on those in common use, are also published by Lincoln & Edmands. 3t Jan. 21

PRONOUNCING BIBLE.

Published by LINCOLN & EDMANDS, "The Pronouncing Bible, handsomely stereotyped, in which all the proper names are accented agreeably to Walker's Key. By ISRAEL ALGER, jr. Some copies are ornamented with an elegant frontispiece and thirtytwo vignettes."

From Rev. Mr Pierpont, Pastor of the Church in Hollis Street, Boston, to the Publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into many of our pulpits; producing in the church a diversity of tongues, that is a proof of anything but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand, as could be reasonably expected from any man; and I most heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

MR FARR'S PUBLICATIONS.

Just published at the Office of the CHRISTIAN REGISTER, "Religious Curiosity; or The Great Concern. A Sermon delivered in Gardner, Mass., the Sunday Afternoon after there had been a 'Protracted Meeting' in that town. By JONATHAN FARR."

For Sale also the following Publications by the same Author.

A Serious and Friendly Address to the Anxious Inquirer. pp. 18. Price 2 cts.

A Pastoral Letter, by a Unitarian Minister. pp. 16. Price 2 cts.

On Revivals. pp. 16. Price 2 cts.

*** The above are sold at *one-third* discount to purchasers by the hundred.

'These Four Days' Meetings.'—What are they for? and what will be the cost and fruit of them? pp. 16. Price 2 cts. single, $1 per hundred.

Plain Letters on Important Subjects. pp. 250. Price 50 cts. single, $5 per doz. dozen.

Gospel Temperance.—A Sermon, delivered in Gardner, Mass., the Sunday Morning after there had been a "Protracted Meeting" in that town. pp. 16. Price 2 cts. single, $1 per hundred.

GUY'S ELEMENTS

Of Astromony; to which is added a new treatise on the use of Globes, by Keith.—First American edition; on good paper, handsomely stereotyped, with additions and improvements. For sale by LINCOLN & EDMANDS.

Also received a fresh supply of the Polyglot Bible, *Philadelphia edition*, in various bindings. Jan. 21. 3t

BOOK OF NATURE FOR SCHOOLS.

HUTTON'S Book of Nature, laid open, adapted to the use of families and schools. By Rev. J. L. BLAKE.

The noblest employment of the mind of man is the contemplating the works of the Creator; and these living testimonies of his being, wisdom, and goodness, are infinitely superior to the best arguments that man has been able to advance. To lead the youthful mind to this happy turn of observation has been the object of arranging these pages. A few Questions are added with the same view that the editor had in applying them to his other works for juvenile instruction. Published by RICHARDSON, LORD & HOLBROOK, School Book publishers, Boston.

POETRY.

[For the Christian Register.]

"TO DIE IS GAIN." — Phil. i. 21.

Oh, how I long to die,
To wing my flight away;
And gaze with raptur'd eye,
On scenes of perfect day.

Why dwells within my heart
This eager haste to go?
Gives it no grief to part,
From friends and joys below?

To bid the world farewell,
These scenes of hope and love,
Where sweetest pleasures dwell,
And brightest fancies rove?

Oh, there are joys on earth,
Bright as the fairest morn;
They seem of heavenly birth,
Untouched by frost or thorn.

They rise on golden wing
And float in ambient air,
From field and flower they spring,
Still blooming, fresh and fair.

But ah, how brief their stay,
When death commands their flight;
They pass like dreams away,
And sink in hopeless night.

My early years were fair,
My rising days are bright;
No faded hues they wear,
No cloud to dim their light.

Hope crowns the distant goal,
Friends to my heart most dear,
And loves that melt the soul,
Still claim their empire here.

And yet, I long to die,
To take my instant flight;
To reach th' unfading sky,
And springs of fresh delight.

I fling earth's bliss away,
I trample on its gold;
Too mean to court my stay,
Too soon their work is told.

My kindling faith descries
The happier scenes above,
My ardent spirit flies
To reach that world of love.

There, in that blissful land,
Where suns nor years decline;
My happy feet shall stand,
In ranks where angels shine.

Oh Death, my fetters break,
Thy voice must bid me fly,
Thy paleness blanch my cheek,
Thy shadows dim my eye.

Lead on, lead on my way,
Though ev'ry step be woe;
Break down the house of clay,
Though fiercest tempests blow.

Near where thy billows urge,
The beauteous pastures grow;
Next to thy heaviest surge,
The peaceful rivers flow. PHILO.

MISCELLANEOUS.

MASSACHUSETTS PEACE SOCIETY.

We intimated in our last paper that we hoped to give a sketch of the Addresses made before the Peace Society at their annual meeting on Wednesday of last week. The Christian Watchman has furnished so faithful a report that we adopt it substantially instead of anything which we could prepare: having taken the liberty however to make some slight changes in which our memory enabled us to give a more exact representation of the speaker's sentiment or language. We cannot forbear to express our approbation of the impartiality and industry which distinguish the editorial department of the Christian Watchman. We know no other paper, either religious or political, which contains such full and correct accounts of the various public Discourses and Addresses which are delivered in this city.

The annual meeting of the M. P. Society was held on Wednesday evening in the Representatives' Chamber, in the State House; the President, Dr Lowell, in the chair. Prayer by Rev. Mr Barrett. The Report of the Executive Committee was read by Rev. Henry Ware, jr. It related to the design of the Society, which was the promotion of peace and the abolition of war. It treated of the happy operations of Peace Societies generally, and of the manner in which this Society had disseminated pacific principles, by agents, by publications in newspapers, by the periodicals entitled "The Friend of Peace," and "The Harbinger of Peace," and also by the delivery and publication of annual addresses. Success had attended these efforts, and the principles of the Society were gaining favor in England, France, Geneva, &c. The plan for a general Congress or arbiter of nations had met with favor. The prospect of future success is brightening, and it is becoming a general conviction that war is not necessary, not being a natural evil. This Report is to be published, and we forbear to particularize.

Dr Jenks addressed the meeting in a pleasing manner, remarking on the idea, that the slowness in which correct principles in relation to war had advanced should be no discouragement. Each citizen should feel it to be his duty to do all he could in this cause. Here the Doctor aptly introduced a remark of the late Mr Thomas Hollis, the benefactor of Harvard University, that "*Nations* rise and fall by individuals." Washington was alluded to as a noble example; our day is known abroad as "the age of Washington." Allusion was here made to the first efforts in the Temperance reformation, and its present bright prospects.—It was once the custom for Bishops to appear in legislative assemblies in their coats of mail; but the age of chivalry has fled before superior light, and we see the incongruity of ecclesiastics usurping the civil power. This abuse is exploded; and we trust the principles of peace, though slow in spreading, will have a sure and certain triumph. He rejoiced to bear testimony, that one Christian denomination had uniformly protested against war. They were an example to the world, and he almost envied them the high ground on which they stood in this matter—a model to all others. Christians must be united in this cause of universal peace. The people of all countries must unite their energies to banish war. It was judiciously said by one, "that war is a game, which if nations were wise, kings would not play at." Providence is giving us the means, in the spread of the gospel, and by sabbath schools, of counteracting those evil principles from which wars proceed.

Mr William Ladd, of Portland, moved the acceptance of the Report, and followed his motion by a train of interesting remarks. He spoke of the lowly and humble advent of the Saviour, contrasting it with the bloody pomp and circumstance of war. Jesus was not announced by the warrior's trumpet, the cannon's roar, or the voice of thunder; no crown upon his head bespoke his dignity, nor did any herald of war proclaim his approach. Peaceful angels made known his birth, not to proud and haughty potentates, but to the humble shepherds of Bethlehem. And when afterwards he delivered his sermon on the mount,, then it was that he formed the first Peace Society. All his doctrine breathed peace on earth, and good will to men. It was like the gentle stream, spreading health and verdure, and as the dews of heaven on the thirsty ground.—What a contrast this to the false glories of war!—On the commencement of a battle, martial music and military splendor may suppress reflection and stifle conscience, and the work of destruction may be gloried in; but the field of carnage is a spectacle most awful. There is to be seen the young man, the eye of whose mother followed him with warmest love when he left the peaceful home of his infancy, not with the hope of glory which he left it, but wounded, and on the cold ground weltering in his blood;—his face disfigured, and the hair, through which she delighted to run the fingers of a mother, clotted with purple gore;—the linen, which his fond sisters curiously wrought, stained with the same fluid gushing from his breast, with no voice of affection near, to alleviate the pang of departing life. Mr Ladd spoke with much feeling of the five millions and sixty thousand slaughtered in European wars, and gave a vivid picture of the fact, that in one battle thirty thousand lay wounded and bleeding sixteen days on the field of death, without relief. He alluded not only to these sufferings, but he called attention also to the awards of eternity, in reference to those who died unpardoned. In view of war and its concomitants, he spoke of the improper manner in which our youth are educated, taught to delight in military show,—furnished with a feather and a tin gun, and with books, from Jack the giant killer to Homer, to increase the love of slaughter and of battle. All these evils were unnecessary, and public opinion must be enlightened, that they may be discontinued and abhorred. He adduced the peaceful policy of the twentythree independent cantons of Switzerland, who for four hundred years have lived in peace, and spoke of the practicability of a Congress of nations.

Mr Rantoul, of Beverly, followed in some remarks on the impropriety of punishing certain crimes with death, the irrelevancy of the support which scripture is imagined to give to the custom, and its bad influences.

Mr Tucker, of Salem, alluded to the necessity of being governed by Christian principles, and by the peaceful example of the Redeemer. These would effectually banish war from the world. He spoke of the value of our free schools, and lamented that the youth of New England should be sent to West Point, to learn military tactics and the love of war. He hoped the custom would cease.

Dr Channing then addressed the meeting. He was delighted to observe in the public mind the new tone of feeling in relation to war. Men were beginning to regard its miseries with the horror which they feel in the desolations of a volcano. Its general principles are reprobated. We see the value of peace, in the blessings which it diffuses through our country. If we look at the state of the world, we see all over Europe, as well as in our country, the destruction of old opinions on this subject, and new schemes of policy beginning among the nations.

The circumstances of our *free* country are favorable to the continuance of peace. Freedom, chastened by virtuous intelligence, is peace. Our community are too enlightened to be hastily driven into a war, should our rulers even desire it. The people would not easily consent to plunge themselves into a calamity so desolating. Independent and individual judgment would be exercised on the question, and every man would feel that he had a right to his opinion, and to be heard with candor. The influence of political leaders in this nation is lessening, and men are exercising their own powers and intelligence. But two men have ever had a wide control over public opinion in this country—Washington and Jefferson*; the influence of leaders is diminishing and must continue to diminish from the increasing ability of the people to think for themselves, and to act correctly.—Our free institutions are favorable to peace, not only as they encourage individual opinion, but as they promote private happiness. Under their influence, men are acquiring property, and educating their children to become useful citizens. On the question of war, each man will inquire, Will it increase my own felicity, or the nation's prosperity?—The immediate reply must be, No!—War hardens the heart, and banishes the finer feelings of domestic peace.—War is expensive, and men who have industriously acquired property, will choose to spend it in their own way. Our citizens are not illiberal, but they ask not their rulers to direct their expenses; nor will they submit to the imposition of useless burdens, not demanded by the public good.—Under our institutions also the minority have their rights, and in the event of war they would speak in a righteous cause with a voice that could not but be heard through our Continent. How was it in the last war? There was, it is true, a majority for the measure; but there was also a conscientious minority against it; and this minority exerted a restraining influence. No one believes our country put forth all her energies in that war; and no one probably at its close wished to involve us in another. Our statesmen have little disposition for war; a free people do not furnish materials for the destruction which it causes. Freedom makes us feel our individual dignity. Our citizens are not slaves, the mere tools of a despot, to be spent like powder and bullets. We look with abhorrence on the wanton destruction of our species; and we cannot be easily persuaded to the butchery. The discipline and the customs of a camp are unwelcome to us. What is the liberty of a soldier? He is tortured under an iron discipline. In the case of an offence, how is he tried? Not by a jury of his peers, but by the stern rules of a court martial. We have, as a people, too much self respect unnecessarily to enter the camp. We have nothing to gain by war, but much to lose!

It has been said, Sir, that Republics are disposed to war, and the old Republics are adduced in proof. But there is a wide difference between them and us. They were without instruction and without industry, a hungry populace, comparatively slaves, desiring to be fed from the public treasury. They were small states, sometimes of but one city, and easily led by demagogues. We are not so. We have an extent of territory, reaching from the Pacific to the Atlantic, and from the Gulf of St Lawrence to that of Mexico. Our federal government is large, and established on liberal principles, securing general interests, but leaving for all minor purposes the local authorities of 24 sovereign States. It has been said that the principle of representation is the great political discovery of modern times. But it has seemed to me that the federal principle is the great discovery. We are friends maintaining a social and unrestrained intercourse; and we have not within our borders the seeds of war. Some have said, We want the Canadas. Sir, we do not want them. We would have no objection to their voluntary union with us; but we would have them in no other way. Union we know to be strength, and peace is our pursuit.

If we look abroad over Europe, we see at once that war is becoming the dread of the nations. We all remember the sensation with which the three days' revolution in France was received in our city. War, it was said by our politicians, must follow. The French, lovers of military excitement and national glory, will now pursue the passion. But war has not followed. Though the national church of France, and all the friends of legitimacy, were opposed to the Revolution, such was the love of order among the men of influence and of political wisdom, that peace has been sustained. This was not from the influence of the new King of France, but from the force of enlightened public opinion. The supporters of legitimacy may love war, but they see that its operations are adverse to their claims; they see that the spirit of liberty is spreading, and they have enough to do at home, to guard their own limits and sovereignty.—It is now in vain to expect the world to go back. It has been improving three or four ages, and men will not go back to ancient follies and superstitions. New forms of society are starting into existence among the nations; men are becoming wiser all over Europe. They are learning their rights, and becoming more humane. The duties of humanity, and the spirit of self-sacrifice to the public good, are blessing our own country; the spirit of love and of pure Christianity is prevailing; and though men may not be more united than formerly in the doctrines of Christianity, they are learning to feel towards each other more kindly.

Among the evils, however, which are still upheld among us, may be reckoned the foolish fondness for military exhibitions and splendor. The speaker hoped to be pardoned, should he then express the wish that these might speedily cease. He looked with pain on the soldier's dress. Should we be pleased to see the executioner accompanying the criminal to the gallows in a gaudy military dress? But the soldier, when called to warfare, goes to as solemn a work as the executioner. He goes to the destruction of his fellow-creatures. These distinctions in dress were common in the dark ages; each professional man wore his distinctive badge and costume, for the purpose of display; but these were the follies of three or four hundred years ago; and they are dismissed in reference to all but the soldier. He is the only Harlequin that has come down to us from the dark ages. We would see him dress like other men.

In conclusion the Doctor observed, that if war should again rage, it would be the war of legitimacy against the people.—The contest might be fearful, but it would probably be short. The principles of freedom must triumph, though the previous storm might be severe. It is our duty as a people to give efficacy to the peaceful principles of Christianity, and to cherish the hope of a speedy victory over tyranny in all its forms.

We have only to add to our inadequate sketch, that this was a proud meeting for the Peace Society.

* The 'Watchman' misunderstood Dr Channing's remark. He did not say that 'the opinions of two men have principally governed us heretofore;' but that only two individuals had ever held an extensive influence over the public mind; the sphere in which others had exerted a similar power had been comparatively narrow.—*Ed. Reg.*

RELIGIOUS OPINIONS OF WASHINGTON, ADAMS AND HANCOCK.

We quote the following documents and accompanying remarks from the New York Observer. The Editors introduce them by saying;—"An attempt has recently been made by infidels to persuade the community that Washington, the Adamses, Hancock and other distinguished leaders in the American revolution, were disbelievers in the Christian revelation. To the cotemporaries of these illustrious men, and to those who are so far advanced in life that they have been accustomed for years to hear their religious character and opinions spoken of freely by their cotemporaries, this attempt will appear preposterous; but as no care has ever been taken to collect evidence on the point, there is some danger that the young may be misled. We are happy, therefore, to find that the controversy between Mr Owen and Mr Bacheller, which has been going on for some time in the pages of the Free Enquirer, has elicited several documents well calculated to satisfy those who have indulged any doubts on the subject.

WASHINGTON.

The following is a letter from the Rector of the church in Alexandria, in answer to one written at the request of Mr Bacheller, by the Rev. Dr Milnor of this city."

Alexandria, Oct. 18, 1831.

Rev. and Dear Sir,—Although you have not heard from me again, as I promised, I have not been unmindful of the subject of your first letter. Owing to sickness in one branch of the Washington family, and the absence from home of another, it has not been in my power to obtain precisely such documents as I hoped to procure. Indeed, the private papers of Gen. Washington are in the hands of the Rev. Jared Sparks, who is using them to enable him to draw up a life of the General. Such information as it has been in my power to obtain relative to his Christian principles, &c. I will now give, and if more should hereafter come into my hands, it shall be forwarded without delay. That he was a professed Christian, is affirmed by every branch of the family; and the universal impression, both among his relatives and others is, that he was a communicant; but I find no one who ever communed with him. His nephew, Major L. Lewis, says, that he well remembers leaving the General and his wife in church when the Lord's Supper was to be administered, and that then, none remained in the church here but communicants. That he was a friend and supporter of religion will appear from the enclosed extract from the records of the vestry of Christ's church, Fairfax parish, which I thought you would prefer to have, rather than a copy, on account of its being properly attested by the Rector.*

Major Lewis says, that such was the interest which his uncle took in the erection of a public church, near Mount Vernon, that he personally surveyed the whole parish that it might be conveniently located. His own name was put on his pew door. In this parish, there was no minister during the latter part of his life, which, together with the nature of his sickness, accounts for no clergyman being with him at the time of his last illness.

There is sufficient reason to believe, that he was regular in his devotional habits. Rev. E. M'Guire says, that once holding an argument with Major George Lewis, (who if I mistake not commanded the body guard) on the subject of Christianity, he inquired from him what were the views of General W. on the subject. "O!" he answered "General W. was a Christian," and in proof said, that he used to pray—and mentioned having heard him at prayer in his room when he went to carry despatches to him.† Mr ——— acted, when a youth, as the General's private Secretary. Observing that he retired usually at a certain hour for a considerable time, his juvenile curiosity prompted him to ascertain for what purpose—and he stated that he saw his uncle on his knees at a small stand, with the Bible before him. This anecdote is well known.

General W. in his will makes the following demise: "To the Reverend, now Baron Lord Fairfax, I give a large Bible in three volumes, with notes, presented to me by the Rt. Rev. Thomas Wilson, Bishop of Sodor and Man."

With affectionate regard, your friend and brother, WILLIAM JACKSON.

Rev. J. Milnor, D. D.

The within statement I am happy to say is correct. LAWRENCE LEWIS.

JOHN ADAMS, SAMUEL ADAMS, AND JOHN HANCOCK.

"John Adams," the Editors of the New York Observer remark, "was unquestionably a professed believer in the truth of the Christian Revelation, although he so interpreted it as to countenance Arian, if not Socinian errors. We believe that it is generally conceded that Samuel Adams was a strict Calvinist. The following letter was addressed to Mr Bacheller, by the Rev. Mr Whitney, a Unitarian minister, and pastor of the church of which Mr Adams was a member.

Quincy, Sept. 19, 1831.

Sir,—I have received a letter from you expressing a desire to know distinctly, whether John Adams, our second President, was not a member of our Congregational Church at the period of our revolution; whether he was ever understood to have become an Infidel before his death; and whether he was not a member of the Congregational Church in Quincy at the period of his death. Mr Adams, Sir, was admitted a member of the Congregational Church in Quincy several years before the American Revolution, and continued an exemplary member of it to the day of his death. Not a suspicion was entertained by any one in this part of our country, that he had become an infidel. Mr Adams was unquestionably one of the most thoroughly established believers in the divine mission of Jesus Christ, and the truth of his religion. He had not only critically examined the evidences on the side of Christianity; but he had read almost all the Deistical writers; and the result of this examination was, a deep conviction of the truth of our holy religion. His belief was the result of profound inquiry; and but few among the clergy were so thoroughly acquainted with the science of religion, both natural and revealed. Mr Adams was an unfailing attendant upon the public services of the Christian sabbath, and at the celebration of the Lord's Supper, till the infirmities of his very advanced age prevented. Sir, he was an eminent Christian: and his life and conversation were in general an illustrious example of the benign influence of a well established faith in the truth of the gospel on the human character and prospects. He lived and died a Christian believer; and nothing would have given him greater pain, than to have had his faith in the gospel called in question. The solution you have given of the declaration of Mr Adams as quoted by Owen from the memoirs of Jefferson, is undoubtedly the true one. It related to those controversies which were conducted with any thing but the Christian temper.

In answer to your inquiry, whether Samuel Adams and John Hancock were not members of Congregational Churches, particularly in the days of the Revolution, I can say they were. I am informed by ex-President Adams, to whom I showed your letter, that they were both religious men, unshaken believers in the religion of Jesus Christ, and constant attendants upon its ordinances. The assertions of the infidel Owen in relation to the characters he has claimed in your letter, as supporters of his dark and hopeless system, I am persuaded are wholly unfounded, and will obtain no credit among serious and enlightened minds.

I am, Sir, very respectfully yours,
PETER WHITNEY.

MR ORIGEN BACHELLER.

* The document here referred to, is an engagement by those who signed it, that their pews should be taxed five pounds each, annually, and forever, for the support of the clergyman that might officiate in the church, provided there were no tax laid by law. The name of Washington heads the list.

† My opponent may say that this was no proof of his Christianity; but he will never make the public believe this till he can show that avowed sceptics are in the habit of secret prayer. However, this, as we see, is not the only evidence in this letter of Washington's Christianity. The testimony of his nephew, Major Lewis, is tantamount to saying, that he was a communicant; and there is the testimony of the Washington family, that he was a professed Christian. Besides, it will be recollected, that I have already produced direct evidence from Hosack's Life of Clinton, of his having been a communicant.

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